Journal of Biblical Literature
Monograph Series, Volume V

INDEX OF ARTICLES ON THE NEW TESTAMENT AND THE EARLY CHURCH PUBLISHED IN *FESTSCHRIFTEN*

Compiled by

Bruce M. Metzger
Associate Professor of New Testament
Princeton Theological Seminary

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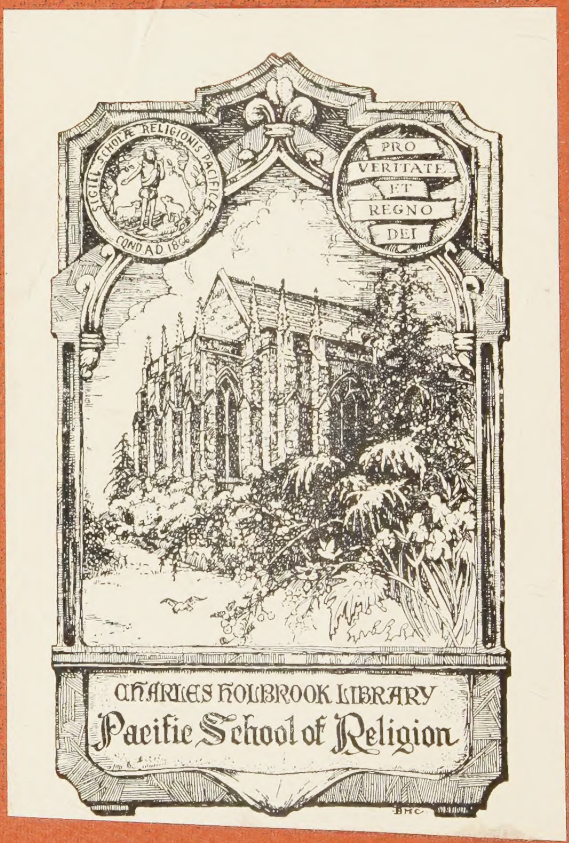
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The Society of Biblical Literature

Professor Metzger's useful bibliography of articles on early Christianity to be found in Festschriften and similar collaborative volumes is larger in size than earlier monographs in this Series. The editorial committee of the Society of Biblical Literature feels that to the prevailing rule of publishing monographs not exceeding 125 pages some exceptions should be made from time to time. We feel that the present monograph has deservedly been made such an exception.

RALPH MARCUS
Editor, Monograph Series

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PREFACE

"By a fiction as remarkable as any to be found in law, what has once been published is usually spoken of as 'known,' and it is often forgotten that the rediscovery in the library may be a more difficult and uncertain process than the first discovery in the laboratory." However true this statement made by the late Lord Rayleigh in an address before the British Association for the Advancement of Science may be in the scientific field, it is unhappily all too true as regards Festschriften in the field of the humanities.[1] The neglect which this type of literature has suffered at the hands of bibliographers is passing strange. Not only is there no index to be had of articles contained in Festschriften, but even a bare list of the titles of all Festschriften has never been published. Inasmuch as the average article in Festschriften is of a high caliber (for every scholar, and particularly a disciple, is quite naturally eager to do honor to his teacher or colleague by producing a contribution of lasting significance), the lack of a comprehensive index constitutes a most serious lacuna among scholarly tools useful for research.[2]

The following Index attempts to meet this need in the field of the New

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[1] For an informative account of the history of this type of publication, see S. Griswold Morley's article, "The Development of the Homage-Volume," in Philological Quarterly, VIII (1929), 61-68. He refers to them as "an obscure corner in which valuable articles lie buried" (p. 65), and declares that most Festschriften "contain fundamental, indispensable research" (p. 66). Obviously length is no sure criterion of worth; at the same time it is noteworthy that in compiling the following Index, an "article" was found which extends to 674 pages!

[2] The following two indexes are confessedly incomplete even for the narrow areas which they survey: "A Bibliography of Italian Homage Volumes," by Camillo P. Merlino in Italia, VII (1930), 4-19, 47-51, and An Index to Jewish Festschriften, by Jacob R. Marcus and Albert Bilgray (Cincinnati: Hebrew Union College, 1937). The former lists the contents of nineteen volumes; the latter, fifty-four volumes.

Testament and the ancient church (first five centuries). Here the term "Festschrift" has been interpreted broadly. It refers to a collection of studies presented as a homage or memorial to a scholar or institution, whether they were published in a separate volume, or as a number of a learned journal, or among the publications of the Academies of Europe. There have also been included several miscellanies which, though technically are perhaps not Festschriften in the strict sense of the word, are nevertheless for all practical purposes almost indistinguishable from them. The embarrassing difficulty here is to know where to draw the line of inclusion and exclusion.

Since the word "Festschrift" or its synonym in other languages does not invariably appear in the titles of all volumes which fall into this category of literature, card catalogues in libraries cannot be relied upon to include under these headings a complete listing of all the volumes actually present in any given library. The pursuit of the fugitive Festschrift has led the writer not only into the fields of New Testament research and the history of the ancient church, but also into such more or less related fields as ancient and early medieval history, ancient law, art and archaeology, Byzantine research, the classics, Egyptology, English literature, the intertestamental literature, Judaica, the mystery cults, mythology, numismatics, Oriental languages and literatures, palaeography, papyrology, patristics, philology in general, philosophy, and theology in general. Of more than twelve hundred volumes of Festschriften which were consulted, almost six hundred were discovered to contain material bearing on the New Testament and the ancient church. A list of these is given on pages 1 to 39, each with a brief catchword which will serve to identify the volume. If a scholar has had two or more Festschriften presented to him, the separate volumes are distinguished by means of a Roman numeral added to the scholar's name. If a single Festschrift embraces two or more volumes, these are differentiated by using the abbreviation "vol." followed by the appropriate number. Articles written in nearly a score of languages are reported and classified here. When the

title of the article is phrased in such a form that its contribution is not easily determined, as sometimes when the title is in the form of a question, usually a brief annotation is provided. At the conclusion of each item stands the abbreviation of the date of publication, enclosed within parentheses. An attempt was made to include all pertinent material published from the time that the custom of issuing Festschriften began down to the close of 1949. In addition several Festschriften published during the first part of 1950 are also included. The titles are classified in accordance with the scheme set forth in the Table of Contents, and are arranged in chronological sequence with an alphabetic order of authors within any given year. The only departure from this sequence is in the section devoted to articles which deal with passages of Scripture, where the order is in accordance with the sequence of Biblical book and passage. Cross references call attention to studies on related subjects. If the Festschrift has its articles paged separately, the total number of pages in each article is cited. In three or four instances when the Festschriften were unavailable, the citation of their contents was made on the basis of information culled from reviews.

For personal courtesies shown him by librarians of the following institutions, the writer is deeply grateful: Columbia University, Dropsie College for Hebrew and Cognate Learning, General Theological Seminary, Harvard University, Hebrew Union College (Cincinnati), Institute for Advanced Study (Princeton), Jewish Theological Seminary of America, New York Public Library, Princeton Theological Seminary, Princeton University, Union Theological Seminary (New York), University of Chicago, University of Cincinnati, University of Pennsylvania, and Yale University. It should also be mentioned that the librarians of St. Mary's College, St. Marys, Kansas, and of the University of Michigan kindly sent on inter-library loan several important volumes not accessible elsewhere. Among individuals who graciously supplied specialized information, the compiler feels particularly indebted to Miss Isabelle Stouffer, Assistant Librarian of Princeton Seminary Library, for much

valuable advice and assistance. He is also appreciative of the help which several scholars in other countries rendered regarding Festschriften which were apparently unavailable at that time in America. In this connection he wishes to thank Dr. Peter Katz of Cambridge, England, for information regarding the contents of the Festschriften presented to Bell and Pfannenstill; Professor Hugo Odeberg of Lund for information regarding the Nørregaard volume; and Professor Hermann Schlingensiepen of Bonn for the titles of articles in the volumes in honor of Hans von Soden and the Association of Catholic Theologians ("Aurelia"). A former student of the writer, the Reverend T. R. G. Evans, while studying in Tübingen, kindly provided a list of the contents of three recently published Festschriften, those presented to Bertholet, Bultmann, and Wurm. Dr. Henry L. Savage, Archivist in Princeton University Library, graciously supplied information concerning certain Festschriften in the field of English literature and belles lettres.

On the eve of the completion of this Index, visits to European libraries and bookstores—which occasionally had recently published volumes not yet accessioned by libraries—in Amsterdam, Beuron (Hohenzollern), Cambridge, London, Oxford, Paris, and Zürich resulted in the addition of about thirty Festschriften (most of them of very recent publication) not hitherto discovered in the United States. In this connection it is a pleaure to acknowledge the many courtesies shown to the compiler by Father Bonifatius Fischer, O.S.B, and Father Ursmar Engelmann, O.S.B., at the Monastery of Beuron.

Grateful acknowledgment must also be made of the valuable assistance which Mr. Roy A. Harrisville and Dr. Kálmán Sulyok, both students at Princeton Theological Seminary, rendered in the production of this book. The former prepared the major part of the typescript and the latter helped to proofread it.

. . . . . .

After having assembled this Index the compiler is able to appreciate with greater sympathy the melancholy note of hopelessness expressed in a statement

by two well-known bibliographers: "Memorial volumes ('Festschriften') and similar collections of works by many different authors have been the despair of librarians and bibliographers."[3] The task of ferreting out Festschriften is almost endless, and the utmost diligence in ransacking all the ordinary sources of information is always supplemented by knowledge that comes only by chance. Even the second-hand book catalogue will occasionally supply information which was apparently unavailable elsewhere. The bibliographer of this type of literature must therefore be content with doing his best; and after exhausting the obvious works of reference and following up the obscurer clues, he must be willing to put his results into permanent form without waiting too long for mere windfalls.[4] Here if anywhere is the Italian proverb true, Chi non falla non fa!

Princeton Theological Seminary
Princeton, N. J.
November, 1950

BRUCE M. METZGER

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[3] Henry B. Van Hoesen and Frank K. Walter, Bibliography; Practical, Enumerative, and Historical (New York: Charles Scribner's Sons, 1928), p. 201.

[4] It will be regarded as a great favor if users of this Index will forward to the compiler the titles of additional Festschriften published prior to 1950 which contain articles pertaining to the New Testament and the early church.

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PART I - THE NEW TESTAMENT

A. THE BACKGROUND OF THE NEW TESTAMENT AGE

1. The Jewish Background

a. General

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d. Authors and Literature

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a. General.

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('40).

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b. Religious Background

(1) General

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263. Georg Lippold, "Serapis und Bryaxis," Arndt, 115-127. With ten figures. ('25).

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301. Joseph Heeg, "Über ein astrologisch-medizinisches Orphicum," Schanz, 159-166. ('12).

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303. G. W. Dyson, "Orphism and the Platonic Philosophy," Montefiore, 19-48. ('29).

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Jerphanion, 266-281. ('47).

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(9) The Syrian Goddess.

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(11) Miscellaneous Deities.

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323. Ernst Kalinka, "Die jungfräuliche Göttin," Swoboda, 114-116. ('27).

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341. M. Lidzbarski, "Ein mandäisches Amulett," Vogüé, 349-374. Text and translation. ('09).

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362. S. Eitrem, "Kronos in der Magie," Bidez, 351-360. ('34).

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371. Otto Weinreich, "Mäusesegen in Volktum und kirchlicher Benediktion," Bohnenberger, 263-281. Magical exorcisms in Hellenistic epigrams, in the Geoponica, in the Middle Ages, and later. ('38).

372. Sam Eitrem, "Sonnenkäfer und Falke in der synkretistischen Magie," Dölger, 94-101. Gnostic amulet from the first century B. C. or A. D. With one plate. ('39).

373. André Jean Festugière, "La création des âmes dans la Korè Kosmou," Dölger, 102-116. The literature of alchemie supports the meaning of Koré="pupil." ('39).

374. Theodor Hopfner, "Hekate-Selene-Artemis und Verwandte in den griechischen Zauberpapyri und auf den Fluchtafeln," Dölger, 125-145. Evidence from 216 examples of epiclesis. ('39).

375. A. Kurfess, "Ad Oracula Sibyllina," Olsen, 107-109. ('39).

376. Otto Weinreich, "Religiös-ethische Formen der Epipompe," Dölger, 291-308. Spells and enchantments. ('39).

377. Emanuel Svenberg, "Quelques remarques sur les 'Sortes Sangallenses,'" Lundström, 68-78. ('40).

378. Eugene Tavenner, "The Use of Fire in Greek and Roman Love Magic," Shipley, 17-37. ('42).

379. Claes Blum, "The Meaning of στοιχεῖον and its Derivates in the Byzantine Age; A Study in Byzantine Magic," Rudberg, III, 315-325. In Byzantine Greek the word denoted a magical sign, then "the demon bound by the magical sign, and the talisman by means of which such a demon exercised its influence. Finally, in modern Greek, it stands for any kind of demon" (p. 325). ('46).

380. Axel Nelson, "Abracadabra," Rudberg, III, 326-336. ('46).

381. Harald Riesenfeld, "Remarques sur les hymnes magiques," Rudberg, III, 153-160. ('46).

382. E. R. Dodds, "Theurgy and its Relationship to Neoplatonism," Baynes, 55-69. Deals with the Chaldean Oracles and subsequent developments of

theurgy. ('47).

383. Jan Gessler, "Magien bij Theokritos en Vergilius," Weerd, 173-198. ('48).

384. M. van den Bruwaene, "Quelques eclaircissements sur le 'de haurispicum responsis,'" Weerd, 81-92. ('48).

385. Henri Grégoire, "Thraces et Thessaliens maîtres de religion et de magie," Bidez-Cumont, 375-386. Deals with etymology of θρησκεία and ἀτάσθαλος. ('49).

386. Gunnar Rudberg, "Apokalypse und Enneade," Bauer, II, 38-44. ('48).

387. Giov. Mercati, "È stato trovato il testo greco della Sibilla Tiburtina," Grégoire, 473-481. ('49).

388. Karl Preisendanz, "Zur Überlieferungsgeschichte der spätantiken Magie," Leyh, pages unknown. ('50?),

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See also numbers 57, 408, 502, 623, 1331, 1687.

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(13) Pythagorianism and Neo-Platonism.

388a. Josef M. Stowasser, "Lexicalisch-Kritisches aus Porphyrio," Austria, vol. I, 139-166. ('93).

389. Dr. Mulert, "Der Neuplatonismus und seine Vorbereitung und Nachwirkung," Fricke, 51-64. ('97).

390. Charles Michel, "Note sur un passage de Jamblique," Havet, II, 279-288. Jamblichus's Life of Pythagorus, §255. ('05).

391. Franz Cumont, "Antiochus d'Athènes et Porphyre," Bidez, 135-156. Porphyry used part of the Εἰσαγωγικά of Antiochus of Athens. ('34).

392. Henri-Charles Puech, "Numénius d'Apamée et les théologies orientales au second siècle," Bidez, 745-778. ('34).

393. J. Bidez, "Proclus," Cumont, 85-100. Deals with his περὶ τῆς ἱερατικῆς τέχνης. ('36).

394. Gilbert Heuten, "Le 'Soleil' de Porphyre," Cumont, 253-259. ('36).

395. J. Bidez, "Un extrait du commentaire de Proclus sur les Ennéades de Plotin," Desrousseaux, 11-18. ('37).

396. Jean Przyluski, "Les trois hypostases dans l'Inde et à Alexandrie," Cumont, 952-933. Eastern influence in Plotinus. ('36).

397. Isidore Lévy, "Deux épisodes de la vie de Pythagore," Desrousseaux, 285-292. On Jamblicus's Life of Pythagorus. ('37).

398. Emile Bréhier, "Ἀρεταὶ καθάρσεις," Radet, 53-58. Relation between Plato (Phaedo, 69b) and Plotinus. ('40).

399. Reinhold Strömberg, "Damascius, his Personality and Importance," Rudberg

III, 175-192. Damascius represents the final phase of Neo-Platonism. ('46).

See also numbers 1280, 1743.

B. THE CRITICISM OF THE NEW TESTAMENT

1. General

400. W. C. Allen, "Modern Criticism and the New Testament," Contentio, 206-242. ('02).

401. A. C. Headlam, "The Dates of the New Testament Books," St. Margaret's, 145-207. With an appendix of quotations from the New Testament in the writings of the Apostolic Fathers. ('02).

402. W. Sanday, "The Criticism of the New Testament," St. Margaret's, 1-30. A general survey of the present status of the criticism (chiefly higher criticism) of the New Testament. ('02).

403. Frederic H. Chase, "The Gospels in the Light of Historical Criticism," Cambridge Theological, 371-420. ('05).

404. Melancthon W. Jacobus, "Higher Criticism of the New Testament," Hartford, 109-117. A survey. ('09).

405. John W. Trout, "History of the New Testament Times," Hartford, 126-131. A survey of contributions to the subject during the preceding seventy-five years. ('09).

406. Ernst von Dobschütz, "Paarung und Dreiung in der evangelischen Überlieferung," Heinrici, 92-100. Connected with Hebraic parallelism. ('14).

407. Alfred Seeberg, "Vaterunser und Abendmahl," Heinrici, 108-114. ('14).

408. A. Titius, "Über Heilung von Dämonischen im Neuen Testament," Bonwetsch, 25-47. ('18).

409. Heinrich Weinel, "Die Echtheit der Paulinischen Hauptbriefe im Lichte des Antignostischen Kampfes," Kaftan, 376-393. ('20).

410. Clayton R. Bowen, "New Testament Study Today," Meadville, 75-105. Survey of "the present status [1921] and method of inquiry into the problems of New Testament study" (p. 76). ('21).

411. B. W. Bacon, "New Testament Science as a Historical Discipline," Yale, II, 77-112. ('22).

412. Ernest Wm. Parsons, "The New Testament To-day and To-morrow," Rochester, 163-203. ('25).

413. Seb. Tromp, "Iohannes Presbyteros," Boissevain, 129-220. It is very doubtful whether there was a Presbyter John distinct from the Apostle. ('26).

414. K. Kundsin, "Autopsie oder Gemeindeüberlieferung? Eine Prüfung der jerusalemischen Berichte der Evangelien an der Hand ihrer topographischen Daten," Benzinger, 101-117. "Only in a few cases are the reminiscences those of eyewitnesses who are known by name" (p. 116). ('35).

415. Henry J. Cadbury, "The Present State of New Testament Studies," Haverford, 79-110. ('38).

416. Frederick C. Grant, "The Significance of Critical Study of the Gospels for Religious Thought Today," Rall, 56-78. ('40).

417. Harold H. Hudson, "Some Factors in the Rise of Scientific New Testament Criticism," Mathews, II, 89-95. ('42).

418. Kirsopp Lake, "Albert Schweitzer's Influence in Holland and England," Schweitzer, 425-439. ('46).

419. Floyd V. Filson, "The Central Problem concerning Christian Origins," Study, 329-344. ('47).

420. Merrill M. Parvis, "New Testament Criticism in the World-Wars Period," Study, 52-73. ('47).

421. Paul Schubert, "Urgent Tasks for the New Testament Research," Study, 209-230. ('47).

422. W. G. Kümmel, "Mythische Rede und Heilsgeschehen im Neuen Testament," Fridrichsen, 109-131. ('48).

423. Bent Noack, "New Testament Research," Denmark, 24-27. Lists Danish contributions published during 1939 to 1945. ('48).

424. Rafael Gyllenberg, "Nya testamentet och vår tid," Åbo, 75-86. ('49).

2. Formcriticism.

425. Martin Dibelius, "Die alttestamentlichen Motive in der Leidensgeschichte des Petrus- und des Johannes-Evangeliums," Baudissin, 125-150. ('18).

426. Martin Dibelius, "Stilkritisches zur Apostelgeschichte," Gunkel, vol.II, 27-49. Formcriticism of Acts. ('23).

427. Karl L. Schmidt, "Die Stellung der Evangelien in der allgemeinen Literaturgeschichte," Gunkel, II, 50-134. Every effort to place the Gospels in any single or formal genre is futile and misleading. ('23).

428. Karl G. Goetz, "Der Einfluss des kirchlichen Brauches auf die Abendmahlstexte des Neuen Testamentes," Vischer, 21-34. Investigation of the Sitz im Leben. ('35).

429. Henry G. Cadbury, "Rebuttal, a Submerged Motive in the Gospels," Lake, 99-108. A study of the Sitz im Leben. ('37).

430. Robert P. Casey, "Some Remarks on Formgeschichtliche Methode," Lake, 109-116. ('37).

431. Morton S. Enslin, "The Date of Peter's Confession," Lake, 117-122. Peter's "confession" at Caesarea Philippi is the rewriting of an older

story of the way Peter, once he had "turned again," had "established his brethren." ('37).

432. Georg Bertram, "Le chemin sur les eaux considéré comme motif de salut dans la piété chrétienne primitive," Loisy, vol. I, 137-166. ('38).

433. L. H. Marshall, "'Formgeschichte' and its Limitations," Robinson, H. W., 69-86. "If Jesus of Nazareth was and said and did no more than some Form-critics allow, it is difficult to see why anybody - even the most credulous - should ever have regarded Him as 'Messiah' and 'Lord' and have been willing to live and die for Him" (p. 85). ('42).

434. Ch. J. Callan, "Form-Criticism," Vosté, 117-127. ('43).

435. Martin Dibelius, "Die Bekehrung des Cornelius," Fridrichsen, 50-65. Deals with Acts 10:1-11:18 from a formcritical point of view, arriving at an "Urform der Bekehrungsgeschichte des Cornelius." ('48).

3. The Synoptic Problem.

436. A. Jacobsen, "Ein Beitrag zur Evangelienkritik," Friedrich-Werderschen Gymn., 105-122. ('81).

437. A. Titius, "Das Verhältnis der Herrenworte im Markusevangelium zu den Logia des Matthäus," Weiss, 284-331. ('97).

438. Alfred Resch, "Τὰ Λόγια Ἰησοῦ =יְשׁוּעַ דִּבְרֵי. Ein Beitrag zur synoptischen Evangelienforschung," Weiss, 95-128. ('97).

439. Henry L. Jackson, "The Present State of the Synoptic Problem," Cambridge B., 421-460. ('09).

440. W. E. Addis, "The Criticism of the Hexateuch Compared with that of the Synoptic Gospels," Synoptic, 367-388. ('11).

441. W. C. Allen, "The Book of Sayings used by the Editor of the First Gospel," Synoptic, 235-286. Arguments against Harnack's reconstruction of Q. ('11).

442. John C. Hawkins, "Probabilities as to the so-called Double Tradition of St. Matthew and St. Luke," Synoptic, 95-140. A reconstruction of Q. ('11).

443. John C. Hawkins, "Three Limitations to St. Luke's Use of St. Mark's Gospel," Synoptic, 29-94. The complete disuse of the Marcan source in the so-called "Great Interpolation" in Luke; Luke's omission of the well-marked section Mark 6:45-8:26; and Luke's freedom in telling the Passion-narrative. ('11).

444. W. Sanday, "The Conditions under which the Gospels were written, in their Bearing upon some Difficulties of the Synoptic Problem," Synoptic, 3-28. Both psychological and external conditions. ('11).

445. B. H. Streeter, "The Literary Evolution of the Gospels," Synoptic, 209-228. ('11).

446. B. H. Streeter, "The Original Extent of Q," Synoptic, 185-208. An attempt to ascertain which passages peculiar to Matthew or Luke were de-

rived from Q. ('11).

447. B. H. Streeter, "On the Original Order of Q," Synoptic, 141-164. Contrary to Harnack, Luke follows the order of Q more closely than Matthew does. ('11).

448. B. H. Streeter, "St. Mark's Knowledge and Use of Q," Synoptic, 165-208. "Mark knew Q and quoted therefrom occasionally, but probably only from memory" (p. 165). ('11).

449. B. H. Streeter, "Synoptic Criticism and the Eschatological Problem," Synoptic, 425-436. ('11).

450. N. P. Williams, "A Recent Theory of the Origin of St. Mark's Gospel," Synoptic, 389-424. A critique of E. Wendling's Urmarkus. ('11).

451. H. G. Wood, "Some Characteristics of the Synoptic Writers," Jesus College, 133-171. The special characteristics of each of the synoptists. ('12).

452. Paul Fiebig, "Die mündliche Überlieferung als Quelle der Synoptiker," Heinrici, 79-91. ('14).

453. Reinhold Hartstock, "Visionsberichte in den synoptischen Evangelien," Kaftan, 130-145. A study of the trustworthiness of the Synoptic tradition. ('20).

454. C. A. Bernoulli, "Quelques difficultés non résolues du problème synoptique et leur interprétation psychologique," Loisy, vol. I, 178-187. ('28).

455. J. Rezevskis, "Wie haben Matthäus und Lukas den Markus benutzt?" Maldonis, 117-134. ('40).

4. Religionsgeschichtliche Studies.

456. Rudolf Franckh, "Die Geburtsgeschichte Jesu Christi im Lichte der altorientalischen Weltanschauung; eine kritische Skizze zur Religionsgeschichte," Kleinert, 201-222. ('07).

457. J. Estlin Carpenter, "Buddhist and Christian Parables: the Mythological Background," Toy, 67-94. ('12).

458. Alphons J. Sussnitzki, "Die Entstehung des Christentums im Lichte des historischen Materialismus," Cohen, 681-702. ('12).

459. Arnold Meyer, "Die evangelischen Berichte über die Versuchung Christi," Blümner, 434-468. ('14).

460. G. A. van den Bergh van Eysinga, "Tiele über Christentum und Orient," Kuhn, 165-167. Nathanael (John 1:46 ff.) is compared with Devadetta ("God's gift"). ('16).

461. Rudolf Bultmann, "Der religionsgeschichtliche Hintergrund des Prologes zum Johannes-Evangelium," Gunkel, vol. II, 1-26. Influence of Jewish wisdom-speculation. ('23).

462. P. Masson-Oursel, "Foi bouddhique et foi chrétienne," Loisy, vol. III, 12-14. ('28).

463. Marcel Mauss, "Rapports historiques entre la mystique hindoue et la mystique occidentale," Loisy, vol. III, 7-11. ('28).

464. Otto Kübler, "Die Abschiedsreden Jesu und Buddhas," Heim, 387-403. ('34).

465. Alfred Wikenhauser, "Die Traumgesichte des Neuen Testaments in religionsgeschichtlicher Sicht," Dölger, 320-333. ('39).

466. John Layard, "The Incest Taboo and the Virgin Archetype," Jung, 253-307. "Instinct wants to be transformed into spirit, and ... the Virgin Birth is the supreme example of this having been achieved, that is to say that Our Lady's womenhood was so complete and so closely united with God that it became self-reproductive" (p. 291).

See also numbers 129, 260, 1769, 1779, 1794.

5. The Transmission and Canon of the New Testament.

467. C. F. Georg Heinrici, "Die urchristliche Überlieferung und das Neue Testament," Weizsäcker, 321-352. ('92).

468. R. H. Grützmacher, "Die Haltbarkeit des Kanonbegriffes," Zahn, 47-68. ('08).

469. W. B. Horan, "How We Got the New Testament," Toronto, 101-129. A popular survey. ('32).

470. Oscar Cullmann, "Die Pluralität der Evangelien als theologisches Problem im Altertum; eine dogmengeschichtliche Studie," Vischer, II, 23-42. ('45).

471. John H. Skilton, "The Transmission of the Scriptures," Westminster, 137-187. Deals chiefly with the New Testament on pp. 169-187. ('46).

472. N. B. Stonehouse, "The Authority of the New Testament," Westminster, 88-136. ('46).

473. Maurice Goguel, "Observations sur la conception protestante de l'autorité du Nouveau Testament," Fridrichsen, 75-90. ('48).

See also numbers 1, 1284, 1339, 1741, 1756, 1776, 1778, 1854.

6. Critical Studies of Individual Books and Passages (listed first by book and then by passage).

Matthew.

474. J. A. Findlay, "The First Gospel and the Book of Testimonies," Harris, 57-71. ('33).

475. Heinrich Graffmann, "Das Gericht nach den Werken im Matthäus-evangelium," Barth, 124-135. ('36).

476. F.-M. Catherinet, "Y a-t-il un ordre chronologique dans l'évangile de

saint Matthieu?" Podechard, 27-36. The author answers the question affirmatively. ('45).

Passages.

477. Joh. Lindblom, "Mattheusevangeliets överskrift," Stave, 102-109. ('22).

478. Wilhelm Vischer, "Das Evangelium von den Weisen aus dem Morgenlande," Vischer, 7-20. A devotional homily on Matth. 2. ('35).

479. Anton Fridrichsen, "'Accomplir toute justice,'" Loisy, vol. I, 167-177. Jesus' encounter with the Baptist (Matt. 3:15). ('28).

480. Bruno Violet, "Der Aufbau der Versuchungsgeschichte Jesu," Harnack-Ehrung, 14-21. Jesus as King was tempted to display his power over nature, over men, and over God. ('21).

481. W. F. Paul, "Interprétation pratique des huit béatitudes tirées de l'évangile selon Saint Matthieu, V, 3-10," Friedrichs-Werderschen Gymn., 73-84. ('81).

482. Erik Beijer, "Till Bergspredikans etik. En litteraturöversikt," Stave, II, 200-226. ('37).

483. Jānis Resewski, "Die Makarismen bei Matthäus und Lukas, ihr Verhältnis zueinander, und ihr historischer Hintergrund," Benzinger, 157-169. ('35).

484. A. Allgeier, "Die crux interpretum im neutestamentlichen Ehescheidungsverbot. Eine philologische Untersuchung zu Mt. 5,32 und 19,9," Vosté, 128-142. ('43).

485. K. Emmerich, "Prayer in the Inner Chamber," Bell, 6-18. Deals with Matt. 6:6. ('42).

486. Johannes Herrmann, "Der alttestamentliche Urgrund des Vaterunsers," Procksch, 71-98. Deals with Matt. 6:9-13. ('34).

487. Anton Fischer, "Das eschatologische Vaterunser der Urkirche," Heiler, 126-131. ('42).

488. Lyder Brun, "Der Name und die Königsherrschaft im Vaterunser," Harnack-Ehrung, 22-31. The Old Testament background. ('21).

489. A. Schlatter, "Zur Auslegung von Matth. 7,21-23," Cremer, 83-105. Acknowledges the "high" Christology implicit in the saying. ('95).

490. Bo Reicke, "Mik. 7 såsom 'messiansk' text, med särskild hänsyn till Matt. 10:35 f. och Luk. 12:53," Lindblom, 263-286. ('47).

491. Tomas Arvedson, "Bakgrunden till Mt 10, 37-39 et parr.," Eidem, 74-82. ('40).

492. Johannes Weiss, "Das Logion Mt. 11, 25-30," Heinrici, 120-129. ('14).

493. Theodor Haering, "Matth. 11,28-30," Schlatter, I, 3-15. ('22).

494. H. S. Nyberg, "Zum grammatischen Verständnis von Matth. 12,44-45,"

Jülicher, II, 22-35. Parallels from the Classics and Rabbinical writings. ('36).

495. Sebastian Euringer, "Der locus classicus des Primates (Matth. 16,18) und der Diatessarontext des hl. Ephräm," Ehrhard, 141-179. Ephraem read: tu es petra et super hanc petram aedificabo ecclesiam meam et vectes inferni non praevalebunt adversus eam. ('22).

496. A. Ehrhardt, "The Gates of Hell," Bell, 19-24. ('42).

497. Ferdinand Kattenbusch, "Die Vorzugstellung des Petrus und der Charakter der Urgemeinde zu Jerusalem," Müller, 322-351. Deals with Matt. 16:18. ('22).

497a. Robert Eppel, "L'interprétation de Matthieu 16.18b," Goguel, 71-73. ('50).

498. Jean Héring, "Un texte oublié: Matthieu 18.10. A propos des controverses recentes sur le pédobaptisme," Goguel, 95-102. ('50).

498a. Alfred Seeberg, "Bemerkungen zur Auslegung von Matth. 19," Oettingen, 144-170. ('98).

499. Walter Bauer, "Matth. 19,12 und die alten Christen," Heinrici, 235-244. ('14).

499a. Albert Wifstrand, "Ett nytestamentligt ordföljdsproblem," Lindblom, 311-325. Deals with Matt. 20:13f. ('47).

500. W. A. Curtis, "The Parable of the Labourers (Matt. 20, 1-16)," Jülicher, 61-69. Expository treatment. ('27).

500a. Joseph Sickenberger, "Die Zusammenarbeitung verschiedener Parabeln im Matthäusevangelium (22,1-14)," Heisenberg, 253-261. ('29-'30).

501. E. Fascher, "Das Weib des Pilatus," Bauer, I, cols. 201-203. Deals with Matt. 27:19. ('47).

502. Albrecht Oepke, "Noch einmal das Weib des Pilatus; Fragment einer Dämonologie," Stephan, cols. 743-747. ('48).

503. Tomas Arvedson, "Jesus som narrkonung," Lindblom, 9-19. Deals with Matt. 27:27ff. and parallels. ('47).

504. Johann B. Umberg, "Die Grundbedeutung der Taufformel," Stella, 533-552. Exegesis of Matt. 28:18-20. ('31).

See also numbers 441, 718a, 888, 908, 961, 1086, 1127, 1557.

Mark.

505. Erling Eidem, "Ingressen till Markusevangeliet," Buhl, 35-49. ('25).

506. Arnold Meyer, "Die Entstehung des Markusevangeliums," Jülicher, 35-60. Mark used q which is related to Q. In dealing with a life of Jesus, "one must not start with Q, or q, or Mark, but with the groups of sayings, or

rather with their elements" (p. 60). ('29).

507. Henry B. Carré, "The Literary Structure of the Gospel of Mark," Porter-Bacon, 105-126. ('28).

508. B. S. Easton, "A Primitive Tradition in Mark," Porter-Bacon, 85-101. The controversy pericopes contain a true recollection of events in the life of Jesus. ('28).

509. Edgar J. Goodspeed, "The Marcan Redactor," Robinson, G. L, 57-66. "There was no redactor." ('35).

510. Norman Huffman, "The Source of Mark," Lake, 123-129. Mark's source of information changes with the arrival of Jesus in Jerusalem. ('37).

511. Walter E. Bundy, "Dogma and Drama in the Gospel of Mark," Lowstuter, 70-94. ('42).

512. L. Cerfaux, "'L'aveuglement d'esprit' dans l'Évangile de Saint Marc," Lefort, 267-279. A study of πωρόω and πώρωσις. ('46).

Passages.

513. Bernhard Weiss, "Ein Tag in Kapernaum," Heinrici, 101-109. Deals with Mark 1:21-39. ('14).

514. T. W. Manson, "Mark II.27f," Fridrichsen, 138-146. Concludes that Mk. 2:27 was originally, "The Sabbath was made for the Son of Man, and not the Son of Man for the Sabbath." ('48).

515. Ernst Percy, "Liknelseteorien i Mark. 4,11f. och kompositionen av Mark. 4,1-34," Lindblom, 242-262. ('47).

516. L. H. Jenkins, "A Marcan Doublet: Mark VI.31-VII.37, and VIII.1-26," Robinson, H. W., 87-111. ('42).

517. J. Bonsirven, "Sur une incise difficultueuse de Marc (VII,19)," Podechard, 11-15. ('45).

518. L. Vaganay, "'Car chacun doit être salé au feu' (Marc, IX, 49)," Chaine, 367-372. ('50).

519. A. van Veldhurzen, "Ad Novum Testamentum observationes duae," Naber, 415-418. Mark 9:50 and Rev. 9:11. ('08).

520. Anton Fridrichsen, "Exegetisches zum Neuen Testament," Eitrem, I, 4-8. Notes on Mark 10:43 and Romans 6:17. ('42).

521. W. G. Kümmel, "Das Gleichnis von den bösen Weingärtnern (Mark.12,1-9)," Goguel, 120-131. ('50).

522. Bruno Violet, "Die 'Verfluchung' des Feigenbaums," Gunkel, vol. II, 135-140. The present form of the narrative and conversation is derived from an historical incident like that in Mark 14:25. ('23).

523. Louis Saltet, "Rétablissement du texte de saint Marc XIV, 30 et de l'unité primitive de la tradition correspondante sur les reniements de saint Pierre," Cavallera, 31-45. ('48).

524. Gösta Lindeskog, "The veil of the Temple," Fridrichsen, 132-137. Deals with Mark 15:38 interpreted by Hebrews 6:19; 9:3; 10:20. ('47).

525. Holger Mosbech, "Markusevangeliets Slutning," Eidem, 56-73. ('40).

See also numbers 450, 750, 961, 996, 1004, 1005, 1006.

Luke.

526. J. Vernon Bartlett, "The Sources of St. Luke's Gospel," Synoptic, 315-366. ('11).

527. W. O. Sypherd, "The Place of the Book of Luke in Literature," Schelling 311-318. It is "a bit of popular biography" (p. 317). ('23).

528. B. D. Diderichsen, "Efterfolgelse og Aegteskab i Lukasevangeliet," Nørregaard, 31-50. ('47).

Passages.

529. Giorgio Castellino, "Osservazioni sulla struttura letteraria del 'Magnificat,'" Ubaldi, 413-430. Deals with Luke 1:46-55. ('37).

530. Hermann Gunkel,"Die Lieder in der Kindheitsgeschichte Jesu bei Lukas," Harnack, 43-60. Comparison with poetic passages in the Old Testament. ('21).

531. Rafael Gyllenberg, "Till julevangeliets exeges," Eidem, 83-94. Deals with Luke 2:10-14. ('40).

532. Bruno Violet, "Zum rechten Verständnis der Nazarethperikope Lc 4:16-30," Schmidt, 251-271. Based on the original (?) Aramaic of Luke 4:22. ('38

533. Lyder Brun, "Der Besuch Jesu in Nazareth nach Lukas," Rudberg, 7-17. ('31).

534. Rafael Gyllenberg, "Den barmhärtige Samariten," Lindblom, 147-158. ('47).

535. F. J. Leenhardt, "La parabole du Samaritain; schéma d'une exégèse existentialiste," Goguel, 132-138. ('50).

536. Otto Erich Strasser, "Letzte Erste, Erste Letzte. Predigt über Luk. 13 29.30," Schädelin, 215-220. ('50).

537. Jean Monnier, "Sur la grâce, à propos de la parabole de la brebis perdue," Baldensperger, 7-11. Luke 15. ('36).

538. Ed. Simons, "Die Auslegung der Parabeln Jesu und die Parabel vom ungerechten Haushalter," Crecelius, 234-239. Luke 16:1-13. ('81).

539. L. Th. Lefort, "Le nom du mauvais riche Lc. 16:19 et la tradition copte," Schmidt, 65-72. His name was Nineve. ('38).

540. Walter Lüthi, "Das Gleichnis von anvertranten Pfund. Predigt über Lk. 19, 11-27," Schädelin, 207-214. ('50).

541. C. H. Dodd, "The Fall of Jerusalem and the 'Abomination of Desolation,'

Baynes, 47-54. The significant vocabulary of Luke's accounts of the fall of Jerusalem belongs entirely to the language of the Septuagint, especially in the prophetical books regarding Nebuchadrezzar's capture of the city in 586 B. C. ('47).

See also numbers 59, 442, 443, 490, 957, 976, 1005, 1065.

John.

42. P. Ewald, "Die 'subjective Form' der johanneischen Christusreden," Zahn, II, 74-103. ('08).

43. Allen E. Brooke, "The Historical Value of the Fourth Gospel," Cambridge B., 288-328. "Its evidence for the history of the ministry of Christ cannot be safely neglected by the historian" (p. 228). ('09).

44. William R. Inge, "The Theology of the Fourth Gospel," Cambridge B., 251-288. Its three main characteristics are Idealism, Mysticism, and Symbolism. ('09).

45. Otto Grundke, "Der gegenwärtige Stand der johanneischen Frage," Hirschberg, 119-138. ('12).

46. Johannes Leipoldt, "Johannesevangelium und Gnosis," Heinrici, 140-146. ('14).

47. Wilhelm Lütgert, "Die Juden im Johannesevangelium," Heinrici, 147-154. ('14).

48. Hans Windisch, "Der Johanneische Erzählungsstil," Gunkel, vol. II, 174-213. The Fourth Gospel, as a literary work of art, stands midway between a Synoptic type of Gospel and a drama (a tragedy). ('23).

49. Charles B. Hedrick, "The Christianity of the Fourth Gospel," Johnson, 281-294.

50. Martin Dibelius, "Joh.15:13. Eine Studie zum Traditionsproblem des Johannesevangeliums," Deissmann, 168-186. ('27).

50a. Rudolf Hermann, "Gehorsam und ewiges Leben im Sinne des Johannes-Evangeliums," Schultze, 23-42. ('31).

51. Yervant H. Hadidian, "Philonism in the Fourth Gospel," Macdonald, 211-222. ('33).

52. H. Windisch, "Jesus und der Geist im Johannes-Evangelium," Harris, 303-318. "The difference between the Synoptics (as a whole) and John [regarding the Spirit] is not absolute" (p. 317). ('33).

53. Ernst Gaugler, "Das Christuszeugnis des Johannesevangeliums," Jesus, 34-69. ('36).

54. Anton Fridrichsen, "Missionstanken i Fjärde evangeliet," Stave, II, 137-148. ('37).

55. J. Viteau, "Le texte de l'Évangile de saint Jean," Desrousseaux, 485-

488. A rearrangement of the order. ('37).

556. Herbert Preisker, "Zum Charakter des Johannesevangeliums," Wobbermin, 379-393. "It is entirely filled with thoughts of the war of God's kingdom against the kingdom of darkness" (p. 392). ('39).

557. Lucien Cerfaux, "Le thème littéraire parabolique dans l'évangile de saint Jean," Fridrichsen, 15-25. Deals with παραβολή and παροιμία. ('48).

558. Oscar Cullmann, "Der johanneische Gebrauch doppeldeutiger Ausdrücke als Schlüssel zum Verständnis des vierten Evangeliums," Bertholet, 360-372. ('48).

559. Wilhelm Michaelis, "Zur Herkunft des johanneischen Paraklet-Titels," Fridrichsen, 147-162. ('48).

560. Günther Bornkamm, "Der Paraklet im Johannesevangelium," Bultmann, 12-35. ('49).

561. Oscar Cullmann, "Εἶδεν καὶ ἐπίστευσεν. La vie de Jésus, objet de la 'vue' et de la 'foi' d'après le quatrième Évangile," Goguel, 52-61. ('50).

Passages.

562. Adolf Dryoff, "Zum Prolog des Johannes-Evangeliums," Dölger, 86-93. John knew Heraklitus's doctrine of the Logos. ('39).

563. Lyder Brun, "Ordet, lyset, livet, Joh 1,1-5," Eidem, 95-115. ('40).

564. C. Spicq, "Le Siracide et la structure littéraire du Prologue de saint Jean," Lagrange, 183-195. John knew and used Sirach. ('40).

565. Victoriano Larrañaga, "El Verbo de Dios en San Juan," Comillas, vol. I, 281-328. Comprehensive survey. ('43).

566. M. d'Asbeck, "La ponctuation des versets 3 et 4 du Prologue du quatrième Évangile et la doctrine du Logos," Loisy, vol. I, 220-228. Argues in favor of placing a full stop after ἕν in vs. 3. ('28).

567. Edgar Hennecke, "Jean I, 3-4 et l'enchaînement du Prologue," Loisy, vol. I, 207-219. ('28).

568. Joseph Sickenberger, "Lux vera, veniens in hunc mundum; Jo. 1,9," Knöpfler, 275-294. The Sixtine-Clementine Vulgate should be revised so as to include at John 1:9 the formulation given in the title of this article. ('07).

569. Reinhold Seeberg, "Ὁ λόγος σὰρξ ἐγένετο," Harnack, 263-281. Deals with the entire prologue to the Fourth Gospel. ('21).

570. F. M. Braun, "Qui ex Deo natus est (Jean 1.13)," Goguel, 11-31. ('50).

571. Raymond A. Waser, "A Brief Study of the Relationship between the Eighth Chapter of Proverbs and the Prologue of St. John's Gospel," Macdonald, 425-454. Exegetical and homiletical. ('33).

572. A. J. Wensinck, "John VIII. 6,8," Harris, 300-302. A Muhammadan parallel. ('33).

573. Karl Ludwig Schmidt, "Der johanneische Charakter der Erzählung vom Hochzeitswunder in Kana," Harnack-Ehrung, 32-43. As elsewhere in the Fourth Gospel, by a religious identification Jesus is what he distributes (John 2:1-11). ('21).

574. Adolf Schlatter, "Der Bruch Jesu mit der Judenschaft (Joh. 5 and 6)," Orelli, 1-23. ('98).

575. M. J. Lagrange and H. Vincent, "Bézétha," Vogüé, 329-384. Deals with John 5:2, textually, archeologically, and historically. ('09).

576. H. I. Bell, "Search the Scriptures," Schmidt, 10-13. Rebuttal of a review of Bell and Skeat's Fragments of an Unknown Gospel and other Early Christian Papyri by T. W. Manson regarding the punctuation of John 5:39 as reflected in P. Egerton 2. ('38).

576a. Johannes Schneider, "Zur Komposition von Joh.10," Fridrichsen, 220-225. ('48).

577. Anton Fridrichsen, "Herdekapitlet, Joh. 10," Wetter, 30-48. ('43).

578. Antoine Lemonnyer, "L'onction de Béthanie (Jean, XII, 1-8)," Grandmaison, 105-117. ('28).

579. David Tabachovitz, "Ein paar Beobachtungen zum spätgriechischen Sprachgebrauch," Rudberg, III, 301-305. Deals with ἑαυτῷ in John 19:17. ('46).

580. F.-M. Catherinet, "Note sur un verset de l'Évangile de saint Jean (XX, 17)," Chaine, 51-60. ('50).

See also numbers 425, 461, 675, 1005.

Acts.

581. Otto Zöckler, "Die Apostelgeschichte als Gegenstand höherer und niederer Kritik," Cremer, 107-145. Survey of literary and textual investigation. ('95).

582. W. Hadorn, "Der Zweck der Apostelgeschichte," Orelli, 281-320. "It was not the purpose of the author to write a history of Paul [or of any of the other Apostles] but a history of Jesus, of the things which Jesus had done" (p. 319). ('98).

583. J. H. Bernard, "The Historical Value of the Acts of the Apostles," St. Margaret's, 208-230. ('02).

584. Wilhelm Soltau, "Petrusanekdoten und Petruslegenden in der Apostelgeschichte," Nöldeke, 805-815. ('06).

585. Percy Gardner, "The Speeches of St. Paul in Acts," Cambridge B., 379-419. ('09).

586. L. Venetianer, "Die Beschlüsse zu Lydda und das Apostelkonzil zu Jerusalem," Schwarz, 417-423. ('17).

587. Roland Schütz, "Das Quellenproblem der Apostelgeschichte," Harnack-

Ehrung, 44-50. A Jewish and a Hellenistic source, the former lying behind chapters 1-5, and 15:1-33. ('21).

588. Carl Bertheau, "Einige problematische Stellen der Apostelgeschichte," Johanneum, 7-17. ('27).

589. Massey H. Shepherd, Jr., "A Venture in the Source Analysis of Acts," Hatch, 91-106. ('46).

590. Lucien Cerfaux, "Citations scriptuaires et tradition textuelle dans le livre des Actes," Goguel, 43-51. ('50).

Passages.

591. Victor Larrañaga, "El proemio-transición de Act.1,1-3 en los methodos literarios de la historiographia griega," Pontificium, vol. II, 311-374. ('34).

592. Otto Eissfeld, "Kreter und Araber," Bauer, I, cols. 207-211. Deals with Acts 2:11. ('47).

593. Pierre Benoit, "Remarques sur les 'sommaires' de Actes 2.42 à 5," Goguel, 1-10. ('50).

594. H. Holtzmann, "Die Gütergemeinschaft der Apostelgeschichte," Zeller, 25-60. Deals with Acts 2:42-47; 4:32-37. ('84).

595. P. H. Menoud, "La mort d'Ananias et de Saphira (Actes 5.1-11)," Goguel, 146-154. ('50).

596. S. Eitrem, "De Paulo et Barnaba deorum numero habitis (Act. XIV, 12)," Lagercrantz, 9-12. ('38).

597. William Sanday, "The Apostolic Decree (Acts XV. 20-29)," Zahn, 317-338. "I cannot think that the Western text of these verses or of Acts XXI,25 is right, and yet I feel under no necessity to conclude that the Council of Jerusalem was not really held or that the decree ascribed to it was not really passed" (p. 334). ('08).

598. Lorenzo Coccolo, "Il decreto apostolico di Gerusalemme," Pozzi, 157-190. ('13).

599. Kirsopp Lake, "The Council of Jerusalem described in Acts XV," Abrahams, 244-265. ('27).

600. Hans Lietzmann, "Der Sinn des Aposteldekretes und seine Textwandlung," Harris, 203-211. ('33).

601. Lucien Cerfaux, "Le chapitre XV^{e} du livre des Actes à la lumière de la littérature ancienne," Mercanti, vol. I, 107-126. "The so-called Western variants have no other unity than that — very artificial — which they have in codex Bezae" (p. 126). ('46).

602. Martin Dibelius, "Das Apostelkonzil," Bauer, I, cols. 193-197. ('47).

603. Theodor Plüss, "Apollonios von Tyana auf dem Nil und der unbekannte Gott zu Athen," Blümner, 36-48. "Philostratos affords us no support for the supposition [of Norden's] that the unknown God of the Acts of the

Apostles originated from the unknown divinities of a writing of Apollonios through Christian-monotheistic falsification" (p. 48). Based on Philostratos' Life of Apollonios, VI, 3. ('14).

604. Timotheus Zapelena, "De praesbyteris-episcopis ephesinis (Act. 20, 28). In C. Tridentino," Comillas, vol. I, 11-24. An attempt to reconcile a Tridentine pronouncement on the superiority of bishops to presbyters with the statement in Acts 20:28. ('43).

605. Rudolf Schnackenburg, "Episcopus und Hirtenamt; zu Apg 20,28," Episcopus, 66-88. ('49).

606. Anton Fridrichsen, "Acts 26,28," Lagercrantz, 13-18. "Thus we must translate as follows: Agrippa: 'You will make me believe that you, in a small time, have made me a Christian.' Paul: 'I would to God, concerning both small and great, that not only you but also all that hear me today, were such as I am, except these bonds'" (p. 16). ('38).

See also numbers 426, 435, 847, 929, 1005, 1007.

Romans.

607. James H. Ropes, "The Epistle to the Romans and Jewish Christianity," Porter-Bacon, 353-365. The Epistle was written to Gentile Christians. ('28).

608. G. Schlaeger, "La critique radicale de l'Épître aux Romains," Loisy, vol. II, 100-118. "The Apostle Paul of the Acts of the Apostles is not the author of either the Epistle to the Romans or the other principal Epistles" (p. 118). ('28).

609. Gunnar Rudberg, "Pauli brev till Romarna. Ett tolkningsförsök," Uppsala, no. 4, 32 pp. A translation into Swedish with lexical and grammatical notes. ('41).

610. Rudolf Bultmann, "Glossen im Römerbrief," Bauer, I, cols. 197-201. ('47).

Passages.

611. Otto Michel, "Zum Sprachgebrauch von ἐπαισχύνομαι in Röm. 1,16," Wehrung, 36-53. ('47).

612. Fr. Zange, "Zur Auslegung des ersten Abschnittes des Römerbriefes I, 16-III, 30," Crecelius, 273-283. ('81).

613. Olaf Moe, "Luthers Yndlingsord i Romerbrevet, Kap. 1, v. 17," Norsk, 129-147. ('17).

614. Anton Fridrichsen, "Aus Glauben zu Glauben, Röm. 1, 17," Bauer, II, 54. ('48).

615. Anton Fridrichsen, "Der wahre Jude und sein Lob," Eitrem, III, 39-49. Deals with Rom. 2:28f. ('22).

616. Ad. Kolmodin, "Undersökning av Rom. 3:21-26," Stave, 232-245. ('22).

617. Anders Nygren, "Kristus nådastolen," Lindblom, 237-241. Deals with ἱλαστήριον in Rom. 3:25. ('47).

618. L. Cerfaux, "Abraham 'père, en circoncision,' des Gentils, (Rom., IV, 12)," Podechard, 57-62. ('45).

619. K. H. Schelkle, "Taufe und Tod. Zur Auslegung von Römer 6, 1-11," Casel, 9-21. ('50).

620. Rudolf Bultmann, "Römer 7 und die Anthropologie des Paulus," Krüger 53-62. The passage deals with man under the Law. ('30).

621. Lyder Brun, "Rm 7,7-25 ennu engang," Lindblom, 51-68. ('47).

622. Jos. Ludwig, "Fides ex auditu," Aurelia, 69-71. A meditation on Rom. 10:17. ('26).

623. Hans von Campenhausen, "Zur Auslegung von Rom. 13: Die dämonistische Deutung des ἐξουσία-Begriffs," Bertholet, 97-113. ('50).

624. Günther Dehn, "Engel und Obrigkeit; Ein Beitrag zum Verständnis von Römer 13,1-7," Barth, 90-109. ('36).

See also numbers 520, 864, 976, 1005, 1142, 1322.

I Corinthians.

625. H. Petersen, "Fragment eines exegetischen Vortrages über 'Die Partheien in der korinthischen Gemeinde,'" Crecelius, 229-233. Deals with I Cor. 1: 12-13. ('81).

626. L.-A. Richard, "Sur I Cor., VII, 36-38. Cas de conscience d'un père chrétien ou 'marriage ascétique'? Un essai d'interpretation," Chaine, 309-320. It refers to "ascetic marriage." ('50).

627. Anton Fridrichsen, "Notes sur I Cor. XI, 17.22 et Rom. XII, 16," Pedersen, 28-32. ('44).

628. Gunnar Rudberg, "Zu I Cor. 13," Lagercrantz, 32. ('38).

629. Harald Riesenfeld, "Note supplementaire sur I Cor. XIII," Bauer, II, 50-53. ('48).

630. Hans Achelis, "Katoptromantie bei Paulus," Bonwetsch, 56-63. Magical use of a mirror in order to determine the future (cf. I Cor. 13:12). ('18).

631. Johannes Behm, "Das Bildwort vom Spiegel 1. Korinther 13,12," Seeberg, vol. I, 315-342. ('29).

632. Anton Fridrichsen, "Paulus abortivus. Zu I Kor. 15,8," Danielsson, 78-85. ('32).

See also number 1142.

II Corinthians.

633. Marvin R. Vincent, "The Integrity of Second Corinthians," Briggs, 185-189. Chapters 10-13 are earlier than 1-9. ('11).

634. Isidore Lévy, "Sur I Corinth. II 9 et l'Apocalypse d'Elie," Lévy, 161-164. ('26).

635. Gösta Lindeskog, "Kristus brevet," Lindblom, 176-186. Deals with II Cor. 3:1-3. ('47).

636. Charles Guignebert, "Contribution à l'étude de l'experience chez Paul. Remarques sur 2 Cor. 3,15-17," Loisy, vol. II, 7-22. ('28).

637. Julius Kögel, "Ὁ κύριος τὸ πνεῦμά ἐστιν," Schlatter, I, 45-46. Deals with II Cor. 3:17. ('22).

638. Anton Fridrichsen, "Zum Thema 'Paulus und die Stoa,' eine stoische Stilparallele zu 2 Kor. 4,8f.," Debrunner, 27-31. ('44).

639. Wilhelm Mundle, "Das Problem des Zwischenzustandes in dem Abschnitt 2 Kor. 5,1-10," Jülicher, 93-109. ('27).

640. Ragnar Höistad, "Eine hellenistische Parallele zu 2. Kor. 6,3ff.," Debrunner, 22-27. From Dio Chrysostom, VIII,15ff. ('44).

641. Anton Fridrichsen, "Zum Stil des Paulinischen Peristasenkatalogs 2 Cor. 11:23ff," Wilamowitz-Moellendorff, 25-29. ('28).

See also number 908.

Galatians.

642. Ragnar Bring, "Några reflexioner till tolkningen av Gal. 3:19f.," Lindblom, 35-50. ('47).

643. Bo Reicke, "Lagen och denna världen hos Paulus. Några tankar inför Gal. 4:1-11," Wetter, 49-70. ('43).

See also numbers 900, 929, 981, 1065, 1917, 1920.

Ephesians.

644. M. W. Jacobus, "The Citation Ephesians 5:14 as Affecting the Paulinicity of the Epistle," Weiss, 9-29. Paul quotes from Jonah 1:6. ('97).

Philippians.

645. Lyder Brun, "Zur Formel 'in Christus Jesus' im Brief des Paulus an die Philipper," Eitrem, III, 19-37. ('22).

646. Olaf Linton, "Zur Situation des Philipperbriefes," Jülicher, II, 9-21. ('36).

647. Otto Schmitz, "Zum Verständnis von Philipper 1,21," Heinrici, 155-169. ('14).

648. M. Evers, "Über Philipper II,5-11," Crecelius, 245-272. ('81).

649. L. Cerfaux, "L'hymne au Christ-Serviteur de Dieu (Phil., II, 6-11 = Is., LII,13--LIII,12)," De Meyer, vol. I, 117-130. ('46).

650. Erich Schaeder, "Der Gedankeneinhalt von Phil. 2,12 u. 13," Cremer, 229-259. With many references to other Pauline Epistles. ('95).

651. Anton Fridrichsen, "Ἰσόψυχος," Eitrem, I, 3. A note on Phil. 2:20. ('42).

652. Anton Fridrichsen, "Ἓν δέ zu Phil. 3,13," Debrunner, 31-32. ('44).

Colossians.

653. Johannes Lundberg, "Till frågen om Kolosserbrevets ursprung," Stave, 263-269. ('22).

654. E. Hoffmann, "Zu I Cor. 13 und Col. 3,14," Lagercrantz, 28-31. ('38).

See also numbers 900, 935.

I Thessalonians.

655. Friedrich Zimmer, "I Thess. 2,3-8 erklärt," Weiss, 248-273. ('97).

656. James E. Frame, "Οἱ ἄτακτοι (I Thess. 5:14)," Briggs, 191-206. To be translated, "the loafers," ('11).

II Thessalonians.

657. Eduard Schweitzer, "Der zweite Thessalonicherbrief ein Philipperbrief?" Vischer, II, 90-105 (see also pp. 282-289). ('45).

658. O. Cullmann, "Le caractère eschatologique du devoir missionnaire et de la conscience apostolique de S. Paul. Étude sur le κατέχον (-ων) de 2. Thess. 2:6-7," Baldensperger, 26-61. ('36).

The Pastoral Epistles.

659. Arnold Rüegg, "Zur Echtheitsfrage der Pastoralbriefe," Orelli, 59-108. Argues for the genuineness of the Epistles. ('98).

660. Paul Ewald, "Probabilia betreffend den Text des ersten Timotheusbriefes," Luitpold, 105-142. ('01).

661. Otto Michel, "Grundfragen der Pastoralbriefe," Wurm, 83-99. ('48).

662. Eduard Burri, "Ohne Furcht. Predigt über 2. Tim. 1,7," Schädelin, 197-206. ('50).

663. Anton Fridrichsen, "'Sich selbst verleugnen,'" Jülicher, II, 1-8. Deals with II Tim. 2:12. ('36).

Philemon.

664. P. J. Verdam, "St-Paul et un serf fugitif. (Étude sur l'épître à Philémon et le droit)," Oven, 211-230. ('46).

565. Théo Preiss, "Vie en Christ et éthique sociale dans l'Épître à Philémon," Goguel, 171-179. ('50).

Hebrews.

566. Karl Bornhäuser, "Die Versuchungen Jesu nach dem Hebräerbriefe," Kähler, 69-86. ('05).

567. Julius Kögel, "Der Begriff τελειοῦν im Hebräerbrief," Kahler, 35-68. A comparison with the usage of the word elsewhere in the New Testament. ('05).

568. Endard, "Der Begriff der διαθήκη im Hebräerbrief," Zahn, 289-316. ('08).

569. Alexander C. Purdy, "The Purpose of the Epistle to the Hebrews in the Light of Recent Studies in Judaism," Harris, 253-264. The religious forms and ideas of the auctor ad Hebraeos were neither archaic nor of only academic interest. ('33).

570. A. Vitti, "L'ambiente vero della lettera agli Ebrei," Pontificium, vol. II, 245-276. ('34).

571. Heinrich Seesemann, "Zur Christologie des Hebräerbriefes," Riga, 64-85. ('39).

572. Léon Vaganay, "Le plan de l'Épître aux Hébreux," Lagrange, 269-277. The auctor ad Hebraeos used "catch-words" to bind together his treatise. ('40).

573. L. Venard, "L'utilisation des Psaumes dans l'Épître aux Hébreux," Podechard, 253-264. ('45).

574. Gotthard Kloker, "Das Hohenpriestertum Christi nach Hebräerbrief," Benedictus, II, 157-169. ('47).

575. C. Spicq, "L'origine johannique de la conception du Christ-prêtre dans l'Épître aux Hébreux," Goguel, 258-269. ('50.

576. C. Spicq, "La perfection chrétienne d'après l'Épître aux Hébreux," Chaine, 337-352. ('50).

576a. Rafael Gyllenberg, "Zur Exegese von Hbr. 5,11-6,12," Heikel, 73-82. ('26).

577. C. Spicq, "L'authenticité du chapitre XIII de l'Épître aux Hébreux," Fridrichsen, 226-236. Argues in favor of the authenticity. ('48).

See also numbers 524, 823.

I and II Peter.

578. Friedrich Spitta, "Die Petrusapokalypse und der zweite Petrusbrief," Harnack-Heft, 237-242. ('11).

579. Benjamin L. Olmstead, "The Case for Second Peter," Robinson, G. L., 165-179. It is not spurious. ('35).

680. Josef Blinzler, "Ἱεράτευμα, zur Exegese von 1 Petr 2,5 u. 9," Episcopus, 49-65. ('49).

681. Joseph Felten, "Zur Predigt Jesu an die Geister im Gefängnis," Aurelia, 28-31. I Pet. 3:19f and 4:6. ('26).

682. Rudolf Bultmann, "Bekenntnis- und Liedfragmente im ersten Petrusbrief," Fridrichsen, 1-14. Deals with I Pet. 3:18f, 22; 1:20; 2:22-24. ('48).

See also number 976.

James.

683. Harald Riesenfeld, "Ἁπλῶς, zu Jak. 1,5," Debrunner, 33-41. ('44).

684. J. G. de Hoop Scheffer, "Brief van Jacobus II, vs. 7 en 8," Leemans, 119-120. ('85).

685. P. Althaus, "'Bekkenne einer dem anderen seine Sünden.' Zur Geschichte Jak., V, 16 seit Augustin," Zahn, III, 165-194. The evolution of the practice and the doctrine of the confession. ('28).

685a. Paul Galtier, "De quoi s'accusent les saints?" Viller, 72-83 (168-179). Deals with James 2:10 as interpreted by Augustine, Gregory, et al. ('49).

I John.

686. Theodor Haering, "Gedankengang und Grundgedanke des ersten Johannesbriefs," Weizsäcker, 171-200. ('92).

687. Rudolf Bultmann, "Analyse des ersten Johannesbriefes," Jülicher, 138-158. Source criticism. ('27).

688. Reinhold Seeberg, "Die Sünden und die Sündenvergebung nach dem ersten Brief des Johannes," Ihmels, 19-31. ('28).

689. Otto Bauernfeind, "Die Fürbitte angesichts der 'Sünde zum Tode,'" Schultze, 43-54. Deals with I John 5:16. ('31).

Jude.

690. Oskar Michael, "Das Verhältnis des 2. Petrusbriefes zum Judasbrief." Fricke, 21-36. Both depend upon a common document now lost. ('97).

691. Joseph Sickenberger, "Engels- oder Teufelslästerer im Judasbrief (8-10) and im 2. Petrusbriefe (2,10-12)?" Breslau, 621-639. The reference is to angels. ('11).

692. A.-M. Dubarle, "Le péché des anges dans l'Épître de Jude," Chaine, 145-148. ('50).

Revelation.

693. A. S. Peake, "The Person of Christ in the Revelation of John," Fairbairn, 89-106. ('09).

694. Carl Clemen, "Die Bildlichkeit der Offenbarung Johannis," Kaftan, 25-

43. ('20).

[illegible]. Hans Emil Weber, "Zum Verständnis der Offenbarung Johannis," Schlatter, I, 47-64. ('22).

[illegible]. Carl Clemen, "Comment situer l'Apocalypse de Jean dans le Christianisme primitif? (résumé)," Loisy, vol. II, 119-120. ('28).

[illegible]. T. Zieliński, "Les sources grecques de l'Apocalypse de saint Jean," Przychocki, 1-13. ('34).

[illegible]. Peter Ketter, "Der römische Staat in der Apokalypse," Bornewasser, 70-93. ('41).

Passages.

[illegible]. Theodor Birt, "Der Thron des Satan. Ein Beitrag zur Erklärung des Altars von Pergamon," Poland, 259-266. Revelation 2:13. ('32).

[illegible]. Emil Schürer, "Die Prophetin Isabel in Thyatira. Offenb. Joh. 2,20," Weizsäcker, 37-58. ('92).

[illegible]. André Piganiol, "Balbillus," Glotz, 723-730. Balbillus, prefect of Egypt, A. D. 55-59, is the beast of Revelation 13. ('32).

[illegible]. Heinrich Schlier, "Vom Antichrist," Barth, 110-123. Largely an examination of Revelation 13. ('36).

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8. Karl Aner, "Zum Paulusbild der deutschen Aufklärung," Harnack-Ehrung, 366-376. ('21).

9. E. von Dobschütz, "Vom vierfachen Schriftsinn. Die Geschichte einer Theorie," Harnack-Ehrung, 1-13. ('21).

9. Arnold Köster, "Zur Frage nach einer Spannung zwischen der Ethik Luthers und der des synoptischen Jesus," Harnack-Ehrung, 281-291. ('21).

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712. Robert Frick, "Luthers Römerbriefvorlesung. Ein Beitrag zur Frage der pneumatischen Exegese," Schlatter, II, 79-96. ('27).

713. Erich Seeberg, "Zum Problem der pneumatischen Exegese," Sellin, 127-137. ('27).

714. Anton Fridrichsen, "Exegetisches zu den Paulusbriefen," Rudberg, 24-29. ('31).

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721. Johannes de Zwaan, "Hermeneutical Plus-Value," Fridrichsen, 242-250. ('48).

722. M. Lot-Borodine, "La typologie de l'autel dans l'apocalypse, dans l'écriture et chez Nicolas Cabasilas," Grégoire, 421-434. ('49).

723. Rudolf Bultmann, "Ursprung und Sinn der Typologie als hermeneutischer Methode," Leeuw, 89-100. ('50).

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C. INDIVIDUALS IN THE NEW TESTAMENT

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726. Ernest W. Parsons, "John the Baptist and Jesus," Porter-Bacon, 151-170. Jesus first adhered to, then differed from, the theology of John the Baptist. ('28).

727. W. F. Howard, "John the Baptist and Jesus: A Note on Evangelic Chronology," Harris, 118-132. Refutes Eisler's chronological reconstruction. ('33).

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731. Louis Duchesne, "Saint Barnabé," Rossi, 41-72. Late legends regarding Barnabas. ('92).

732. Charles A. Briggs, "The Apostolic Commission," Gildersleeve, 1-18. ('02).

733. W. K. Lowther Clarke, "St. Peter and the Twelve," Jesus College, 173-210. ('12).

734. Edward K. Rand, "Mediaeval Lives of Judas Iscariot," Kittredge, 305-316. The text of an early Latin version of the career of Judas: "This is certainly the finest of all versions, with a pathos direct and touching, not far removed from tragedy" (p. 314). ('13).

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736. Pierre Battifol, "Princeps apostolorum," Grandmaison, 30-59. ('28).

737. G. A. van den Bergh van Eysinga, "Saint Pierre, second Moïse," Loisy, vol. II, 181-191. Evidence in early Christian literature and art. ('28).

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738. Prof. Kanig, "Die Taufe Jesu," Fricke, 148-154. ('97).

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745. Hans Windisch, "Die Dauer der öffentlichen Wirksamkeit Jesu nach den vier Evangelisten," Harnack-Heft, 141-175. According to Mark it was 4½ months; according to Matthew, scarcely 5 months; according to Luke, 4¼ months; according to John, 6½ months. ('11).

745a. Benjamin B. Warfield, "On the Emotional Life of our Lord," Princeton, 35-90. ('12).

746. Joseph Sickenberger, "Zur Frage nach dem Todestage Christi," Waal, II, 289-298. "It is probable that when the 15th of Nisan fell on Friday, it gave its great solemnity to the following Sabbath" (p. 297). ('13).

747. S. Zeitlin, "Origine de la divergence entre les Évangiles synoptiques et l'Évangile non synoptique quant à la date de la crucifixion de Jésus," Lévi, 199-209. ('26).

748. Walter Bauer, "Jesus der Galiläer," Jülicher, 16-34. Based on the Synoptic Gospels. ('27).

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752. P. Saintyves, "Le massacre des innocents ou la persécution de l'Enfant

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755. Gerhard Kittel, "The Jesus of History," Mysterium, 31-49. Criticism of the Gospel tradition. ('30).

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766. Gonzague Ryckmans, "La mention de Jésus dans les inscriptions arabes préislamiques," Peeters, P., vol. I, 63-73. ('49).

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771. Ludwig Ihmels, "Zur Frage nach der Auferstehung Jesu, Grundsätzliches und Methodisches," Haering, 20-35. ('18).

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773. Georg Bertram, "Die Himmelfahrt Jesu vom Kreuz aus und der Glaube an seine Auferstehung," Deissmann, 187-217. "Belief in the Christ took many forms; behind all of them stood a Spirit: The Lord is the Spirit." ('27).

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775. Johannes Leipoldt, "Zu den Auferstehungs-Geschichten," Stephan, cols. 737-743. ('48).

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777. Heinrich Weinel, "Die Bildersprache Jesu in ihrer Bedeutung für die Erforschung seines inneren Lebens," Stade, 49-98. ('00).

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784. Maurice Goguel, "La parole de Jésus sur la destruction et la reconstruction du Temple," Loisy, vol. I, 117-136. ('28).

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799. W. R. Inge, "The Person of Christ," Contentio, 59-104. ('02).

800. Peter T. Forsyth, "Christ and the Christian Principle," London, 133-166. "By Christ is meant the historic Jesus as the Eternal and Only Begotten Son of God, and by the Christian principle the idea of sonship taken religiously as the sonship of Humanity" (p. 134). ('11).

801. George H. Gilbert, "The Person of Jesus in the Double Tradition of Matthew and Luke," Briggs, 173-183. ('11).

802. Ferdinand Kattenbusch, "Das Messiastum Jesu," Harnack-Heft, 270-286. ('11).

803. Lyder Brun, "Urmenighetens Kristustro," Norsk, 80-128. ('17).

804. Erik Aurelius, "Jesu Messiasmedvetande," Lund, no. 3, 33 pp. ('18).

805. Heinrich Holzinger, "Zur Menschensohnfrage," Budde, 102-106. ('20).

806. J. C. Mattes, "The Church and the Mission of Christ," Jacobs, 114-194. A study in dogmatics. ('24).

807. Edwyn C. Hoskyns, "The Christ of the Synoptic Gospels," Anglican, 151-178. Deals with methodology in the study of the Gospels. ('26).

808. J. Gessler, "Fragmenten uit een Limburgsch Antichristapel uit de 15de Eeuw," Vercoullie, 137-146. ('27).

809. Prosper Alfaric, "Le Jésus de Paul," Loisy, vol. II, 70-99. ('28).

810. P. Debouxhtay, "L'invocation au Christ Médecin de Timgad," Liége, 31-32. ('30).

811. E. C. Hoskyns, "Jesus the Messiah," Mysterium, 69-89. ('30).

812. Hermann Sasse, "Jesus Christ, the Lord," Mysterium, 93-120. ('30).

813. E. G. Gulin, "Zum Urspring der Sünderliebe Jesu," Wrede, no. 10. 18 pp. ('31).

814. Dwight M. Donaldson, "al-Ya'qūbī's Chapter about Jesus Christ," Macdonald, 87-105. Translated from the Ta'rīkh, by al-Ya'qūbī, a Shī'ite historian of the latter half of the ninth century. ('33).

815. Rudolf Bultmann, "Jesus und Paulus," Jesus, 68-90. ('36).

816. Arnold Eilg, "Weg und Bedeutung der altkirchlichen Christologie," Jesus, 91-178. ('36).

817. K. L. Schmidt, "Das Christuszeugnis der synoptischen Evangelien," Jesus, 7-33. ('36).

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821. Clarence T. Craig, "The Problem of the Messiahship of Jesus," Lowstuter, 95-114. Twelve theses supporting the credibility of Jesus' acknowledgement of his Messiahship. ('42).

822. Adolf Köberle, "Natus ex Maria virgine," Heiler, 141-155. ('42).

823. Romualdo Galdos, "Jesucristo, sacerdote eterno según el orden de Melquisedec," Comillas, vol. II, 35-53. Biblical-theological study of the priesthood of Christ. ('44).

824. S. A. B. Mercer, "Modern Old Testament Studies and Christ," Heeney, 49-72. ('46).

825. Louis E. Roehm, "The Person of Christ," Concordia, 18-38. ('46).

826. Ph. Daulte, "La royauté de Jesus-Christ, seigneur de l'église," Centenaire, II, 51-76. ('47).

827. G. A. Danell, "Jesus, Davids son," Åbo, 62-74. ('49).

828. Ernst Fuchs, "Jesus Christus in Person. Zum Problem der Geschichtlichkeit der Offenbarung," Bultmann, 48-73. ('49).

829. Hermann Schuster, "Spinoza-Sokrates-Christus, der Menschensohn und die Philosophen," Hessen, 96-115. ('49).

830. Martin Buber, "Jesus und der 'Knecht,'" Leeuw, 71-78. ('50).

831. J. G. H. Hoffmann, "Jésus messie juif," Goguel, 103-112. ('50).

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(2) Lives of Christ.

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834. Edwin K. Mitchell, "History of the Life of Christ," Hartford, 118-125. A survey of lives of Christ of the preceding seventy-five years. ('09).

835. J. H. T. Main, "Will Jesus survive?" Pacific, 14-32. ('17).

836. Max Dienemann, "Klausners Jesuswerk," Fraenkel, vol. II, 45-59. ('29).

837. Paul Feine, "Die Aufgabe der heutigen Jesusforschung," Kattenbusch, 161-178. ('31).

838. S. Zeitlin, "Jesus in the Early Tannaitic Literature," Chajes, 295-308. ('33).

839. Charlotte d'Evelyn, "'Meditations on the Life and Passion of Christ': a Note on Its Literary Relations," Brown, 78-90. ('40).

840. Gösta Lindeskog, "Romanens Jesusbild," Billing, 55-74. ('41).

841. Johannes Heintze, "Christi Person und Werke in neuer römisch-katholischer Darstellung," Heiler, 132-140. A survey of twelve lives of Christ. ('42).

842. Friedrich Maurer, "Eine dogmatisch-allegorische Reimbearbeitung des Lebens Jesu aus dem 14. Jahrhundert," Vollmer, 364-376. ('41).

843. Donald T. Rowlinson, "The Continuing Quest of the Historical Jesus," Lowstuter, 42-69. ('42).

844. Wm. H. P. Hatch, "Modern New Testament Studies and Christ," Heeney, 19-48. ('46).

845. Irénée Hausherr, "L'imitation de Jésus-Christ dans la spiritualité

byzantine," Cavallera, 231-260. ('48).

5. Paul.

a. Life.

846. Wilhelm Heitmüller, "Die Bekehrung des Paulus," Herrmann, 136-153. ('17).

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848. Wilhelm Hadorn, "Die Gefährten und Mitarbeiter des Paulus," Schlatter, I, 65-82. ('22).

849. Adolf Deissmann, "Zur ephesinischen Gefangenschaft des Apostels Paulus," Ramsay, 121-127. Argues in favor of an Ephesian emprisonment. ('23).

850. Benjamin W. Robinson, "Influence leading to the Conversion of Paul," Deissmann, 108-115. ('27).

851. H. Offermann, "Das Damaskuserlebnis in den Briefen des Paulus," Ihmels, 32-48. ('28).

852. Alberto Pincherle, "Paul à Éphèse," Loisy, vol. II, 51-69. ('28).

853. Ernst von Dobschütz, "Die Bekehrung des Paulus," Bode, 87-111. As represented in art. ('29).

854. Hugo Preller, "Paulus oder Seneca?" Judeich, 68-80. ('29).

855. Thomas W. Graham, "The Religious Experience of Paul," Robinson, G. L., 67-78. ('35).

856. Elmer W. K. Mould, "Paul and Petra," Robinson, G. L., 150-164. While in Arabia, Paul visited Petra and introduced Christianity there. ('35).

857. T. R. S. Broughton, "Three Notes on Saint Paul's Journeys in Asia Minor," Lake, 131-138. ('37).

858. Suzanne Halstead, "Paul in the Agora," Lake, 139-143. The topography of the Agora. ('37).

859. Heinrich Seesemann, "Die Gottesgewissheit der Pharisäer und die Verkündigung des Paulus," Bulmericq, 175-188. ('38).

860. Johannes Munck, "Nogle Bemaerkninger til Paulus' Kaldelse ved Damaskus," Nørregaard, 186-202. ('47).

b. Teaching

861. Eduard Grafe, "Das Verhältnis der paulinischen Schriften zur Sapientia Salomonis," Weizsäcker, 251-286. "It is at the very least highly probable that the Apostle Paul knew and had read the pseudo-Solomonic Wisdom" (p. 285). ('92).

862. Joh. Dalmer, "Zur paulinischen Erwählungslehre," Cremer, 183-205. Paul's doctrine of election is based on the love of God in Jesus Christ. ('95).

863. Joh. Haussleiter, "Was versteht Paulus unter christlichem Glauben," Cremer, 159-181. An exegetical study of the formula πίστις Χριστοῦ and similar formulas. ('95).

864. Ernst Kühl, "Zur paulinischen Theodicee," Weiss, 52-94. Deals chiefly with Romans 9-11. ('97).

865. Johannes Linke, "Die grosse Logia im paulinischen Missionsgebiet," Fricke, 5-20. ('97).

866. Fr. Sieffert, "Die Entwicklungslinie der paulinischen Gesetzeslehre nach den vier Hauptbriefen des Apostels," Weiss, 332-357. ('97).

867. Johannes Weiss, "Beiträge zur paulinischen Rhetorik," Weiss, 165-247. ('97).

868. Ferdinand Mühlau, "Zur paulinischen Ethik," Oettingen, 220-244. ('98).

869. Karl Müller, "Beobachtungen zur paulinischen Rechtfertigungslehre," Kähler, 87-110. ('05).

870. H. W. Robinson, "Hebrew Psychology in Relation to Pauline Anthropology," Fairbairn, 265-286. ('09).

871. Basilius Gheorghiu, "Was bestimmt der heilige Paulus inbetreff der Priesterehe?" Xenia, 275-320. ('12).

872. J. Gresham Machen, "Jesus and Paul," Princeton, 545-578. ('12).

873. G. B. Redman, "The Theology of St. Paul," Jesus College, 211-238. ('12).

874. Geerhardus Vos, "The Eschatological Aspect of the Pauline Conception of the Spirit," Princeton, 209-260. ('12).

875. Hans Böhling, "Ἐν κυρίῳ," Heinrici, 170-177. ('14).

876. Martin Dibelius, "Ἐπίγνωσις ἀληθείας," Heinrici, 178-189. ('14).

877. Erling Eidem, "Imitatio Pauli," Stave, 67-85. ('22).

878. Fritz Tillmann, "Zur Geschichte des Begriffes 'Gewissen' bis zu den paulinischen Briefen," Merkle, 336-347. ('22).

879. Holger Mosbech, "Ἀπόστολος hos Paulus," Buhl, 151-166. ('25).

880. Joh. Hempel, "Paulus und die Vollendung des prophetischen Geistes," Dresden, 80-88. ('26).

881. Ernst Loymeyer, "Σὺν Χριστῷ" Deissmann, 218-257. This formula has an eschatological reference, involving death, resurrection, and consummation. ('27).

882. Wilhelm Michaelis, "Rechtfertigung aus Glauben bei Paulus," Deissmann, 116-138. ('27).

883. Otto Schmitz, "Der Begriff δύναμις bei Paulus," Deissmann, 139-167. ('27).

884. Gillis Person Wetter, "Die Damaskusvision und das paulinische Evangelium," Jülicher, 80-92. ('27).

885. Henry J. Cadbury, "Concurrent Phases of Paul's Religion," Porter-Bacon, 369-389. Apocalyptic, dispensational, "status," cosmic conflict, ethical, and mystical categories of Paul's thought. ('28).

886. Wm. H. P. Hatch, "The Pauline Idea of Forgiveness," Porter-Bacon, 335-349. It "is thoroughly mystical" (p. 349). ('28).

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1050. Alexander Souter, "A fragment of an unpublished Latin Text of the Epistle to the Hebrews, with a brief Exposition. Appendix: an unpublished Latin Fragment against the Apollinarists," Ehrle, vol. I, 39-49. Collation of a manuscript of c. A. D. 800. ('24).

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1529. Anton Fridrichsen, "Propter invidiam. Note sur I Clém. V.," Rudberg, III, 161-174. ('46).

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1532. Pier L. Ciceri, "Sopra alcuni acrostici de diis di Commodiano," Pascal, 149-172. ('12).

1533. Camille Bégué, "La polémique anti-juive de Commodien," Laumonier, 19-39. ('38).

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1538. J. H. Bernard, "The Cyprianic Doctrine of the Ministry," Essays, 215-262. ('18).

1539. Leo Eizenhöfer, "Neue Parallelen zur Regel Benedikts aus Cyprian," Benedictus, 254-261. ('47).

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Diadochus

1544. Matthäus Rothenhäusler, "Zur asketischen Lehrschrift des Diadochos von Photike," Herwegen, 86-95. ('38).

Dictinius

1545. Friedrich Lezius, "Die Libra des Priscillianisten Dictinius von Astorga," Oettingen, 113-124. ('98).

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1547. H. Boehmer, "Hat Benedikt von Nursia die Didache gekannt?" Harnack-Heft, 287. He knew the "Urdidache" ('11).

1548. Martin Dibelius, "Die Mahlgebete der Didache," Schmidt, 32-41. A combination of Hellenistic Jewish prayers of a pre-Christian time with Christian prayers. ('38).

1549. Sherman E. Johnson, "A Subsidiary Motive for the Writing of the Didache," Hatch, 107-122. The Didache is an expansion of Matt. 28:19 f. ('46).

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Didascalia Apostolorum

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Bishop Dionysius (Milan)

1551. Anders Cavallin, "Die Legendenbildung um den Mailänder Bischof Dionysius," Löfstedt, 136-149. ('45).

(Pseudo-) Dionysius the Areopagite

1552. J.-M. Hornus, "Quelques réflexions à propos du Pseudo-Denys l'Aréopagite et de la mystique chrétienne en général," Causse, 37-63. ('47).

1553. Ph. Oppenheim, "Mönchsweihe und Taufritus. Ein Kommentar zur Auslegung bei Dionysius dem Areopagiten," Mohlberg, vol. I, 259-282. ('48).

1554. René Roques, "Note sur la notion de 'theologia' chez le Pseudo-Denys l'Aréopagite," Viller, 104-116. (200-212). ('49).

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1555. J. Lebon, "Autour du cas de Dioscore d'Alexandrie," Lefort, 515-528. ('46).

Elijah of Nisibis

1556. A. Van Roey, "Une apologie syriaque attribuée à Élie de Nisibe," Lefort, 381-397. ('46).

Ephraem

1557. Hermann Usener, "Die Perle; aus der Geschichte eines Bildes," Weizsäcker, 201-213. Heretical parallels to Ephraem's exegesis of Matt. 13:45 f. making Christ the pearl of great price. ('92).

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1559. E. Preuschen, "Eine altkirchliche antimarcionitische Schrift unter dem Namen Ephräms," Harnack-Heft, 243-269. ('11).

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1561. Xavier Ducros, "Le dogme de l'inspiration chez Efrem d'après ses commentaires de l'Ancien Testament," Cavallera, 163-177. ('48).

Epiphanius

1562. Karl Holl, "Ein Bruchstück aus einem bisher unbekannten Brief des Epiphanius," Jülicher, 159-189. Greek text from a miscellany of the 14th or 15th century; deals with the events of Holy Week. ('27).

1563. August Haffner, "Die Chöre der Engel im ፕጋፕ:ሃፈገፋ," Orientalistentag, 105-120. The Ethiopic text of and notes on "The Beginning of Faith" by Pseudo-Epiphanius. ('30).

1564. Joseph Lebon, "Sur quelques fragments de lettres attribuées à saint Épiphane de Salamine," Mercati, vol. I, 145-174. Argues in favor of the authenticity of the fragments of letters attributed to Epiphanius in two Syriac Patristic florilegia no longer extant in Greek: one in the polemical work of the monophysite, Severus of Antioch, the other in the Florilegium Edessenum ed. by I. Rucker. ('46).

Epistola apostolorum

1565. Adolf Harnack, "Ein jüngst entdeckter Auferstehungsbericht," Weiss, 1-8. ('97).

Eusebius of Caesarea

1566. Andreas Bigelmair, "Zur Theologie des Eusebius von Cäsarea," Hertling, 65-85. ('13).

1567. N. H. Baynes, "Eusebius and the Christian Empire," Bidez, 13-18. Eusebius's panegyric of Constantine appropriates the Hellenistic philosophy of kingship. ('34).

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1569. Peter Heseler, "Neues zur Vita Constantini des codex angelicus 22," Peeters, 399-402. ('35).

1570. Henri Grégoire, "Eusèbe n'est pas l'auteur de la 'Vita Constantini' dans sa forme actuelle, et Constantin ne s'est pas 'converti' en 312," Boisacq, 561-583. ('38).

1571. Giovanni Mercati, "La grande lacuna della Ecloghe profetiche di Eusebio di Cesarea," Petit, 1-3. ('48).

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Evagrius

1572. Otto Spies, "Die äthiopische Überlieferung der Abhandlung des Evagrius περὶ τῶν ὀκτὼ λογισμῶν," Baumstark, 203-228. Collation of five manuscripts against Bachmann's printed text, with a translation. ('32).

1573. J. Muyldermans, "Sur les Séraphins et Sur les Chérubins d'Évagre le pontique dans les versions syriaque et arménienne," Lefort, 367-379. ('46).

(Fortunatianus)

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Fulgentius

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B. THEOLOGY

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